

Life in the Emek Today.

.. By ..

DOROTHY BAR-ADON.

The Jezreel Valley is now a chain of armed camps. Every village, Jewish and Arab, is well guarded. At night the entire Emek resembles an illuminated map with cords of light streaming from the searchlights of "kibbutzim," of "moshavim," of Affula town and of the "Kupat Holim" hospital. Over there toward Megiddo is the searchlight of Mishmar Haemek; and down there at the tip of Gilboa is the searchlight of Beth-Alpha. Signals flash back and forth between Jewish settlements; and signals flash back and forth between Arab villages.

The searchlights at night, the armed watchmen tramping through the mud on their all-night rounds and the "Tnuva" milk trucks in the morning, characterise the pattern of life in this valley.

TENSE ATMOSPHERE.

Although the Emek has been quiet compared to towns of mixed populations and to frontier settlements, the atmosphere is tense. And amid this tension, the day-to-day life goes on with a dogged regularity. Milk, eggs, vegetables, carp—and even flowers—are conveyed to town as usual (although the trucks often return from the journey bullet-ridden). Houses for awaited immigrants are going up. The general weekly meetings in the "kibbutzim" are held as usual. In outlying settlements, where guard duties are heavier, these general meetings are held in two shifts, half of the members attending and half on guard.

WAR AND PEACE.

There is a constant overlapping of war and peace. For instance, just when the proximity of "Samaria Triangle" may seem nerve-racking you may read on the wall-bulletin of the village dairy that you are invited to attend a basketball match at the weekend. Films provided by the Cultural Department of the Histadruth arrive from town almost regularly. Last week the Beisan settlement saw "Kismet" and we saw Paul Muni in "Hudson Bay." Muni's Canadian adventures were halted suddenly when firing (off the screen) was heard; the dining hall was plunged into darkness; and watchmen rushed for their posts. After it was established that the shooting was at a safe distance, all returned to the heart-throbs and dangers of the frozen North.

The fear of drought hung over the Emek until the beginning of March

when continuous heavy rains began to make up for their delayed coming. In addition to the loss of much-needed grain and fodder, drought would have affected the security situation, drawing idle and hungry fellahin more easily into the ranks of the lawless gangs. However, the present promise of a good crop also creates its own specific problems. Crop incendiarism is to be anticipated and harvesting in the fields will require a great number of watchmen. The local Arab fellah is as anxious to harvest his crop in peace as is his Jewish neighbour.

These harvest questions were considered at a meeting held in Affula. Plans were made for cutting the grain quickly with the closest co-operation among all the Emek settlements. At this meeting you saw lads in their early twenties, from such newly founded settlements as Dawrat having their first taste of planning for harvest under possible fire; and grey-haired farmers and "shomrim" to whom all this is an old story.

WORK GOES ON.

Throughout the Emek the work on the land goes on. Several weeks ago, for instance, a young farm-worker came to our village in quest of a calf. He introduced himself as a member of the Ain Hanasif settlement. This settlement is next-door to Tirat Zvi in a rather exposed position in the Beisan Valley. There were rumours abroad that the "Syrian Triangle" was planning a large-scale swoop on Tirat Zvi in which Ain Hanasif would doubtlessly be involved. But the young man ordered his calf as though there was nothing more important going on than the populating of Ain Hanasif's barn. Tirat Zvi and Ain Hanasif were attacked the following day. Two days later, the young man again made the rather perilous journey to our village to collect his calf. We watched the animal being installed in the truck, and the driver disappearing into the armoured cab of the vehicle. Neither the driver nor the farm worker could be interviewed. They had nothing to say because they saw nothing unusual in their having made the hazardous trip to bring home a calf; nor any reason under the sun why Ain Hanasif shouldn't make their barn purchases as scheduled. On the following day Ain Hanasif was attacked again. "A noisy day for the new calf," was the first thought of our villagers.

Hadassah Sends "Mercy Plane" to Israel. Cable Sent by Cape Beth Din to Secretary-General of U.N.O.

New York.

The first "mercy plane" for Israel left La Guardia Airport carrying more than 15,000 pounds of urgently-needed medical supplies, drugs, hospital equipment, dried blood plasma and special foods, it was announced here by Hadassah, which arranged the flight. The four-engined plane, whose cargo is valued at more than \$50,000, landed at Haifa.

New York City Commissioner of Hospitals Dr. Edward M. Bernecker, who broke a bottle of Israeli wine across the plane's open freight doors in a brief ceremony prior to its departure, declared: "As the greatest republic in the world, it is our job to help the fighters for democracy in Israel. There is no better way of doing this than by helping them with our standards of scientific research, modern hospitalisation, social welfare and child care."—J.T.A.

The following is the text of a cable sent by the Cape Beth Din to Mr. Trygve Lie, Secretary-General of the United Nations Organisation, Lake Success, U.S.A.:

The Cape Beth Din (Jewish Ecclesiastical Court), the supreme Jewish religious authority of the largest Province of South Africa, desires emphatically to protest against Count Bernadotte's proposal that Jerusalem be included in Arab area. Stop Obvious Jews alone of all Palestinian ethnic groups fitted by endurance and tradition to have custody of Holy City. Stop Failing this ideal solution strongly urge Jerusalem be internationalised according U.N.O.'s original plan.

From my Desk

... By ...

HASOFER



Another Slogan.

Periodically I have written about slogans and their usefulness. Often a cause or an appeal needs a pithily-worded phrase to "put it across." The United Israeli Appeal should really need no such catch-words to drive home the importance of the cause. The organisers have determined, and rightly so, that every Jew in the country will be approached to give to the utmost of his or her ability. The response has, in the main, to date been extremely heartening, but the canvassers only too often encounter the type of donor who looks upon his contribution as yet another charitable subscription. This campaign is too great and too important to be so classified. It is, as has been often said, the bounden duty of every self-respecting Jew to give now as never before. The slogan which I would choose is one which will bear out this deep sense of duty. Our watchword to-day should be FAITH, HOPE but not CHARITY.

Who Wrote the Music?

An ever recurrent question at most Jewish "Quiz" contests is, "Who wrote the Hatikvah?" Hardly ever does one find a contestant who does not know that the composer of the words of the accepted National Anthem of the Jews was the poet Imber. If, the question, Who wrote the music of the Hatikvah? were put, I am afraid that the answer would not be so readily forthcoming. There is some doubt as to who really did compose the tune. For a long time it was thought that it was taken from "Bohemian Symphony," composed by the Czech, Friedrich Smetana, who died at the age of 60 in 1884. There are many who to-day are still inclined to consider this to be the case. The late Zvi Meyerowitch who, until his death three years ago, was lecturer in Jewish Liturgical Music at Jews' College, in 1930 published an article in the London Jewish Chronicle in which he showed that the music of Hatikvah had been composed by a Jew!

Ancient Melody.

According to this article, Meyerowitch maintained that it had been composed by Henry Busato, who was also known as Russoto, a Sephardic Jew. Russoto, according to Meyerowitch, based his composition on the liturgic music of "Hallel," as sung for scores of years in the Sephardi Synagogues, and which had been published for the first time in 1857, about 50 years before Smetana wrote his symphony. The melody is to be found in a work entitled "The Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews—Harmonised by Emanuel Aguilar." The book is incidentally prefaced by the Reverend A. de Sola, who is responsible for one of the most beautiful complete English translations of our Festival Prayers. In yet another article Meyerowitch took his argument one step further when he showed that the structure of the motif of the Sephardi "Hallel" is in both parts similar to the Hatikvah melody, the tune key of both being identical, while Smetana's motifs are only partly similar to the Hatikvah. The second part does not exist at all, and the first is in quite a different tune key.

Out of the Depths.

Newest arrival in South Africa is Mr. Matus, brought out by the Board

of Education in its search for Hebrew teachers. Until he left Germany the end of May he was the honorary secretary of the Munich Association Hebrew Authors and Poets. Hail originally from Lithuania, Mr. Matus had the misfortune not only to be interned in the three "Death Camps" Dachau, Studhoff and Auswicz, from each of which he was miraculously saved, but also to lose his wife and two sons who were each in turn cruelly liquidated by the bestial Nazis. Mr. Matus, until he left for this country was on the editorial staff of the Hebrew paper "Nitzotz" as of the "Der Vort," one of the ten Yiddish periodicals published in the American zone of Germany. There are over six artists, poets and authors in his association, each of whom, according to an informant, is a person of great and remarkable talent, and each of them had undoubtedly drawn from the depths of his personal suffering for inspiration.

In Reverse.

The total Jewish population of the American zone was recently found to be well over 130,000. The ten Yiddish periodicals each had a circulation over 10,000 and the Hebrew paper a circulation of about 7,000. All of them helped to keep the populace well informed of world events. A peculiar result of current happenings according to Mr. Matus was the effect they had upon inter-zone movements of the Jews of Germany. In the earlier stages of the occupation there had been a marked endeavour by people to get from the British to the American zone because of the better food rationing and living conditions. Now the movement was in the opposite direction because it was considered to be easier to get to Eretz Israel from the British than from the American zone. Mr. Matus, who has written quite a number of poems on life in the D.P. camps, hopes to have some translated into English for publication.

Records.

I remember that over a decade ago when gramophones were cumbersome articles of furniture with large unsightly horns, it was quite usual for Jewish households to have collections of records of "Chazanut" and Yiddish "Lidelach." With the improvement of recording technique and the consequent desire to acquire only the product of "name" firms, these collections seemed to disappear. From time to time an occasional Yiddish or Hebrew record of inferior quality still reached the market. Of late it has been possible, however, to obtain Hebrew recordings of the artistry of the best broadcast artists of Eretz Israel, which could bear comparison with most other commercial recordings. The Zionist Office has quite a number of these for sale, amongst them one "Habibi" is a catchy little lilt that is well on the way to becoming a local favourite.

Pirkei Aboth.

Jankele came home from cheder, where he had been learning Pirkei Aboth. In reply to his grandfather's inquiry as to his progress with his studies, he proudly announced: "The Rebbe is teaching us the 'Epidemics of the Fathers'."